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orator, statesman, magistrate, and oracle, not only by office, but in genius and character. His despotism is absolute, and M. Bertrand rejoices in the fact, for it is a fraternal and paternal despotism. It is to this French devotee a pleasing thought that there is only *one party* among the Mormons. They are blessed with universal suffrage. Their democracy is complete. But, happily, they all and always vote in one way, and vote just as their prophet expects them to vote. There is absolute unanimity; nor would any dissenting voice be tolerated. He who should give a recusant vote would be cast out of the Church as an impious apostate.

M. Bertrand is a hearty apologist for the Mormon polygamy. His descriptions of the industry, the morals, the growth, and the resources of the Mormon people agree substantially with those of M. Rémy, whose elaborate work came recently under our notice. His view of the future of the people, as might be expected, is quite different. It is not a superstition which is doomed to fade and fall, but the great church of promise, which is to redeem the world and to endure forever. M. Bertrand sees immense hope for the Saints in the convulsions of the present time, in the decay of other religions, and especially in the breaking up of the American Union. He has no doubt that they will take possession of their earliest abode in Missouri, and build there a temple such as the world has never seen. America first, and then the Old World, are destined to pass into the hands of the people of God. As an apostle of Mormonism in his native land, he has thus far had indifferent success. The government has not favored his projects. The clergy of every sect have used their influence against him. His preaching has been suppressed. His liberty has been in danger. The converts are few, and no large body of recruits has been sent from the capital of the civilized world to the New Jerusalem of the Desert. Yet his confidence is strong; he believes in the Lord and his Prophet; and he is ready for any suffering and any sacrifice. He can console himself for slow progress and ill success in his mission by the interest which his well-written volume will be sure to excite.

6.—*L'Époque des Maccabées. Histoire du Peuple Juif depuis le Retour de l'Exil jusqu'à la Destruction de Jérusalem.* Par J. AUGUSTIN BOST. Paris, Strasbourg, et Genève: Veuve Berger Levraud et Fils. 1862. 12mo. pp. ix. and 429.

EMULOUS of the fame and the success of M. Michel Nicolas, another Protestant minister of France, M. J. Augustin Bost has followed the history of the *opinions* of the Jews in the “intermediate” period

of their annals, with a general history of the period. He essays to tell what they were and what they did in the five centuries which intervened between the captivity and the final dispersion. The theological position of M. Bost, we should judge, is nominally "Evangelical." Yet he evidently has more sympathy with Ewald and the German school than he dares to admit in positive words.

Of course no one but a profound Talmudical scholar could say anything new about the epoch of the Maccabees. There is nothing left to be deciphered of ancient monuments; and the history of Josephus has been pretty thoroughly analyzed, condensed, and rearranged. The merit of M. Bost's volume consists in its clear, idiomatic, and spirited style, its freedom from exaggeration in the sketches of characters, and its happy use of incidental facts. It is an easy book to read, and, for one not familiar with this period of Jewish history, very instructive. The author cannot lose the chance of an occasional fling at the Romish Church, and his Protestant prejudice breaks even through his profession of charity. He is pleased to say that the Roman Church "can only defend with advantage most of its dogmas in placing itself upon the *human* point of view, though that is something; it must abandon the Biblical ground and the historical ground. It meets needs which Protestantism does not entirely satisfy, and in this direction it can press some valid pleas; instead of this, it abandons its true aims, to take from us ours, and so cuts, wounds, and transfixes itself."

M. Bost does not attempt any elaborate analysis of the characters which come under his view, yet he is able to give us good pictures of the principal personages,—of Ezra, Alexander the Great, the several Ptolemies, the various members of the Maccabean family, Herod and his sons, and the traitor Flavius Josephus. Some of his statements about men, however, seem to us questionable. We are not aware that he has any authority for saying that Agrippa was made the friend and protector of the Christians by the *interest which he took in Paul*; and the conjecture which he drops, that the carpenter Joseph in Egypt might have been prevented by prudential reasons from setting up his claim to the throne of Judea in opposition to Archelaus, is ludicrous in the extreme. The famous Bethlehem massacre M. Bost reduces to "twelve or fifteen infants." We cannot consider him very happy in his historical parallels; and he reminds one of Dr. Cumming, in his assertion that the Crimean war was God's vengeance upon Russia for hindering the free circulation of the Bible in its domain. He is more accurate in referring our American war to the scandalous efforts to build up and perpetuate slavery; yet we cannot see the meaning of his question, if the "revival" of religion in these last years had not something to do with

the election of President Lincoln. His account of the sects and parties of the Jews in the Maccabean age is full, and for the most part accurate. He is more tolerant to the Pharisees than most writers of his school, and reminds us rather of Colani than of Calvin in his estimate of this abused class. Not all the Pharisees are hypocrites. On the whole, we are able to speak well of this work of M. Bost, as giving some fresh impressions on a theme well worn and exhaustively treated.

7.—*Revue des Musées d'Italie. Catalogue raisonné des Peintures et Sculptures exposées dans les Galeries publiques et particulières et dans les Églises. Précedé d'un Examen sommaire des Monuments les plus remarquables.* Par A. LAVICE. Paris: Jules Tardieu. 1862. 12mo. pp. xl. and 490.

THE expectation which such a title as this awakens will not be disappointed. The art-catalogue of the Museums, Galleries, Churches, and Monuments of Italy, which M. Lavice has prepared, is complete, excellently arranged, with graphic descriptions, candid appreciations, and very acute original remarks. M. Lavice is an able and independent critic of art, not bound to the authority of great names, yet by no means eccentric or iconoclastic. He makes no disguise of his dislike of the Pre-Raphaelite style. On the other hand, he is an ardent lover of classic art, and sees the glory and strength of modern forms in the study and imitation of ancient beauty. His Preface abounds in striking observations, and guarantees ability in the book which it introduces. It is mainly a plea for the Greek sculpture, but many incidental topics are treated. We cannot share the conviction of M. Lavice, that the photographic process will soon give us the natural colors of objects along with their light and shade. Experiments in that direction have not been thus far successful. We take exception, too, to the critic's maxim that *use* determines beauty. The necessary exceptions to that maxim are numerous enough to destroy its force. It is not *use* which makes a cloud in the sky, or a crest on the wave, or a volcano, or a King Charles spaniel, beautiful. Many beautiful things are not useful, and many useful things are not beautiful. The more useful the donkey and the town pump, the uglier they often are.

Some of the criticisms of M. Lavice boldly defy the popular verdict. For instance, while he acknowledges the remarkable mechanical merit of the group of the Laocoön, he emphatically denies that it is a fit subject for pure art, or that it is to be compared with the Farnese Hercules or the Belvedere Apollo. It is degrading to religion, as he views